

The Home

My Father's Field

A maiden stood where the fields were ripe,
And gathered the golden wheat;
Gaily she sung as she bound her sheaves,
And laid them about her feet.

One marked her there as she passed her by,
Alone with her hard-earned spoil,
And spoke of rest, for the sun was high,
And the reaper spent with toil.

But the maiden smiled, as her glad voice said,
"Nay, lady, I may not yield,
The work is great, but the work is sweet,
I toil in my father's field."

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Gleaners of Christ, in your lonely toil,
When weary, and fain to yield,
Take comfort here, tho the work is great,
"Ye toil in your Father's Field."

And the Father's house lies over the hill,
Where the sun of life goes down;
There shall ye rest, and the Father's smile
Forever your work shall crown.

—E. G. Stuart.

Cheerfulness at the Table

Exchange.

An old lady who looked as tho she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children (in well bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day and the influence on the children may be beyond estimation.

A Yea and Nay Young Man

Epworth Herald

"Yes" and "No" are short words. But they are two of the most important words in our language. At times they are more than words. They are keys which unlock the doors of the inner life, and reveal the character of the person within.

A young man who can say "yes," with a definite understanding of its meaning, has in him elements of substance and value. Such a young fellow can be depended upon. His word is as good as his bond. He means what he says, and he says what he means. An obligation with him is a sacred thing. His promise, once given, is held, no matter what inducement or allurements may be urged against it. And soon his friends will discover this. They will, therefore, come to place reliance on what he says, and accept his word without question or gainsay.

Now, when a young man has reached this stage he is on the high road to success. For no quality commands a higher price in the business world or so wins confidence among men. Once let it be known in a village, a town, a city, that a young fellow holds his word as an obligation with which nothing must interfere, and almost immediately the best openings in the community will be at his disposal. The race is not to the swift, nor the battle to the strong. Smartness may make headway in the beginning. For a time some are deceived. Address and adroitness may push a young man temporarily to the front. But unless he is reliable, trustworthy, prompt to meet his word, definite in his obligations, he will be displaced, and his post given to one more worthy. What "yea" is to a young man's character, fiber is to a tree, the foundation to a house, the keystone to a bridge, the cylinder to an engine. It is the one all-important thing, and without which all other things are valueless.

The Woman and Her Clothes

"When a woman devotes one-half of her life to thoughts of dress she absolutely takes the whole question out of its proper relation to her life, and belittles the talent which God gave her for far greater things," writes Edward Bok, in reply to a woman correspondent, in the April Ladies' Home Journal. "It is, indeed, a grave question whether she does not bebase herself. Nor will she be 'well dressed': the chances are far greater that she will be 'over dressed.' No woman who has any regard for what is worth while in this world, and for what will bring her the surest and fullest happiness in the long run, will so dissipate her energies and vitality. The right to dress prettily and becomingly belongs to every woman. It is her birthright, and her duty. A disregard of dress, or the affectation of queer or freakish dressing, does not belong to a normal woman. But to make dress one of the vital things of life is to carry it beyond the ridiculous point and close to the criminal. And it is just this rightful adjustment of the things in life which simplicity

does for us. It gives a rightful place and a rightful value to each. It doesn't belittle the one nor distort the other."

Sisters' S. C. E.

President's Report

These columns have been well supplied with interesting accounts from the various societies and the treasurer's monthly reports, together with the papers read at National Conference. Sister Sterling was the last of these, but since Conference requested all the S. S. C. E. papers to be published, I shall yet submit mine, or at least give you the main part of the report of my summer's work. To understand this report it is necessary to keep in mind the time when it was read, September, 1900.

In reviewing the year's work our minds first inquire as to the financial result. Important as that is, let us first consider what our constitution names as its primary purpose, that of Christian culture. While the amount remitted to the general work, especially to the theological fund, did not meet our expectation, yet the spiritual good done for the local church, thru the devotional meetings of their S. S. C. E. has been more than we expected. This is true mainly in those churches without either a prayer meeting or Young People's Society. Many of these churches have followed the suggestion to hold the devotional meeting of the S. S. C. E. in the church, not to take the place of the prayer-meeting or Young People's Society, but only to make use of the material in the church until these may be started.

Of the twenty-four churches visited during the summer, only a third of them had Christian Endeavor or K. C. Society, leaving sixteen churches whose young people were given no special opportunity for development in this line. To make up for this deficiency, the local society has been urged to hold its devotional meetings in the church thus to carry out the primary object of its organization, that of promoting Christian education and spiritual growth, and thus to take up the work that may be most neglected in the church. Shall we not hope for a corresponding increase in the general fund for the support of the Bible department.

The financial report will be better understood if I may first give you a rough outline of my work as organizer during the year. In compliance with the wish of the S. S. C. E. at the former Conference (1899) to continue my travels, I began with the churches in Indiana, having previously visited those of Ohio and Pennsylvania.

The churches of Indiana, together with the five in Michigan, fully occupied my time until the close of 1899. After five months in school at Ashland, I again took up the work in June, traveling first thru Illinois, then visiting the churches in Iowa, later those of eastern Nebraska and Kansas, and lastly the one in Missouri at Adrian.